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Banner of the Covenant.

OCTOBER, 1857.

THE MUTINY IN INDIA.

IN whatever aspect it may be viewed, the recent intelligence from India discloses the fact, that an event of the most serious kind has occurred, and one which calls largely, not simply for the immediate exercise of the strong arm of British power, to suppress the mutinous spirit and prevent its further increase, but has equally a demand on the sympathy of the Christian world. America, in the various departments of the Church of God, is represented on India's soil equally with Great Britain in missionary movements, and this in itself will call forth an expression of our feeling, during the perils to which our brethren are exposed. But our sympathy should be, and, we doubt not, is, based on a higher principle than even this,—the success of Christianity, the evangelization of India, and the ultimate triumphs of the Gospel of the Kingdom in that and every other land under heaven.

It was at first thought that the mutiny was much more confined, and less evil anticipated; but mail after mail has revealed the sad disclosure, that even as yet no very decisive success has been obtained over the insurgents, and it is now felt that the event is one of the most serious kind. As every eye is now directed towards that land, and as we, as a Church, are deeply interested in all that concerns it, we have deemed it but right to present to our readers a few thoughts on India. Every question in connection with that country is being discussed on both sides of the Atlantic, so that we have thus presented an extensive sketch of its past and present, and not a few are speaking as by the spirit of prophecy, and pointing to its future. At an early age the eyes of Europe were looking to it as a land of immense wealth, and, as a consequence of this, efforts, by individuals, by companies, and by nations, were made, in order to turn its riches into their respective treasuries. As early as the year A.D. 1600, we find a charter granted by Queen Elizabeth to the East India Company, giving them privileges of the most extended character. Owing to several causes, such as the spirit of rivalry, and failing to meet their objections,

another company secured a charter, which also struggled for a time, and finally the two were united. Another change occurred in 1784, when the bill of Mr. Pitt was passed, which produced many alterations. And, still later, some twenty-four years since, another change was effected, which in fact placed the whole matter of the Company under the direct surveillance of the Government. For many reasons, which it would be here unnecessary to detail, the progress in obtaining strong footholds in the country was slow. Some one hundred and fifty years had passed from the time of the charter being granted to the Company, before it had attained to the realization of any amount of territory. Indeed, the real progress of Great Britain in India may scarcely be spoken of, until after the war with France in that land, in which Lord Clive acted so prominent a part, and whose name is so intimate with the transactions that then occurred. Since which time the British have often been engaged in war there, but their arms have always been victorious. And at the present day Great Britain stands unrivalled among the nations of the earth, when we speak of the extent of its foreign territory in India. Its power extends from the Himalaya Mountains to Cape Comorin, and from the Hindoo Koosh, beyond the Indus, to Attock and Lahore, across the Bay of Bengal to Singapore, at the extreme south of the Malayan Peninsula; with a population of not far from two hundred millions. Latterly, also, much progress has been made, in many respects, through the influence of British power,—such as military roads, canals, railroads, the telegraph, &c. In the maintenance and extending of her influence, Great Britain has long used the native soldiery. As early as 1747 she employed the Sepoy force; and the army has increased from time to time until it has reached perhaps three hundred thousand. In Bengal the troops, generally, are of the Brahminical caste, while in the other Presidencies they are composed of all classes. For this and other reasons, as one well says, in speaking on this subject, “India has always presented a difficult problem to the political economist. When Bengal was gained by the Company, it was found that the land revenues were everywhere collected by Zemindars, who had charge of districts. These officers were paid a percentage on all the rent which they collected. The cultivators evaded payment, the Zemindars were often oppressive, and military force was called in to compel payment. Aware of the evils of this system, Lord Cornwallis, in 1793, effected a change. He vested the title of the lands in the Zemindars, constituting them great landlords, as in Britain the owners of estates are, and he obliged these proprietors to pay a land tax to the Government. In this way the rent of two hundred thousand square miles of Bengal is collected. The former system was evil, and it is now seen that the one which was substituted for it is open to censure also. The European and Asiatic minds are accustomed to view things so differently that it is a vain attempt to seek to transform a Hindoo into an English farmer, for it was found that the Zemindars abused their powers and ruined their tenants, wherever they could, in

order to spend the money thus gained in extravagance and luxury. The late Sir Thomas Monroe, of the Madras Presidency, aware of the evils of the Zemindar system, secured the adoption of a different system in that part of India. According to this plan, the *ryot* or cultivator of the soil was considered the real landholder. The *ryot* was called on to pay a certain fixed rent for his tenure; and this plan has been found to be free from many of the evils of the Bengal system. The collection of this impost, however, is the difficulty arising from the extreme subdivision of landed property, and the hosts of agents and subagents, who are required for this office, and who prey on each other and on the finances, are such that a change in the system is felt to be urgently demanded. This subject has been under the consideration of the Court of Directors for some time past, and we believe that a different order of things is about to be inaugurated in this Presidency.

"A third system of land rents prevails in the upper districts of India. Each village forms a little community or republic by itself, and for the village and surrounding region a certain quit-rent is paid. The village elects a *head man*, who collects the rent as agreed on; and who pays the sum over to the Government official. The Government officer knows nothing of the cultivators of the soil. He only comes into contact with the head man of the village, from whom the rent is received. This is a prevailing institution in the East, and it seems to be freer from objections than either of the other systems, which have existed in Madras and Bengal. The revenue of the Company chiefly arises from the land tax, and from an impost on salt and opium. For some years past the income has verged on £30,000,000; and for the last three years the expenditures have been within that sum. The numerous and expensive wars, the enormous public works for the benefit of the people, in which the authorities have been engaged, have generally kept the expenditure ahead of the income."

In the present events that are there transpiring, there is little doubt but that *much* blame, if not *all*, remains with the *manner* of government; for, to a very large extent, the government has been guided by a worldly spirit, and selfishness has been shown in the multitude of its acts, and even under the shield of religious tolerance it has not only given protection, but the prestige of its power, as well as the rupees of its treasury, to the support of idolatry. But with all this, we doubt not, that under British government India has been better, than while controlled by its own princes. This remark does not plead for the wrongs that have been committed, for we must not do evil that good may come. We see some of the evils referred to in the Bengal army, to which the mutinous spirit is principally, if not altogether confined. Selected from the higher castes, all the prejudices of the Sepoys have been respected; the distinctions of caste have been revered. It has been shown to them that no disrespect was meant to their religion; in some respects it has been made the object of honor. Missionaries have not been allowed to the camp, the distribution of religious know-

ledge in any way prevented. Then, too, there is reason to believe that the haughty treatment of the Sepoys by the European officers has much to do with the rise of the present mutiny.

From the reports that are now coming forth, it is pretty evident that the Bengal army has been treated worse in this way, than any of the other Presidencies; in many cases the superior officers are comparatively boys, inexperienced, haughty, and superecilious. It is not the first time in the history of the army and of nations, where such a spirit has invoked rebellion. There is no doubt but that a secret influence has been in operation for some time. The doings recently at Meerut, Delhi, and other places, are not the result of a momentary impulse, but the execution of a thoroughly planned scheme. Indeed, this seems pretty evident from revelations made on the floor of the British Parliament, in discussions which have taken place since the mutiny occurred, and those who were intimately acquainted with the state of affairs in India, are therefore prepared for the catastrophe that has brought mourning to the doors of many. It was well known that suspicious practices were common among the troops of the Bengal regiments. When first this spirit was openly manifested, it was hoped that it was confined to a few of the Hindoo troops, but now it is seen that it has spread over the entire Bengal Presidency; so that already fifty-six regiments have been destroyed by mutiny, one has been disbanded, and thirty-eight have been disarmed. At first it was reported, as Mr. Woodside mentions in his letter, published in a previous number, that the difficulty arose from the introduction of the Enfield rifle, the paper of the cartridge used in this rifle, being greased with ox fat; and that the object of the government in this, was to degrade the soldiers from their caste, and thus bring them under the influence of Christianity; but this has all been exploded: causes of a more serious character than this, lie at the bottom of the whole, some of which we have stated above. The first appearance of the mutiny was at Meerut, and thence at Delhi; the treasures and military stores at Delhi were very large, and on this rests the reason, that the insurgents have been able so long to hold out against its recapture by the British. As this city, the ancient capital of the Patan and Mogul dynasties, is now the stronghold of the mutinous troops in India, and as the eye of the world largely is directed to it, we present to our readers the following description of it:

"The City of Delhi is situated in the centre of a sandy plain, upon a rocky ridge, rising to an altitude of 120 feet on the right bank of the Jumna, here a deep and broad river at all seasons of the year, in north latitude $28^{\circ} 41'$, and east longitude $77^{\circ} 5'$; 965 miles from Calcutta by the Birblum road, and 880 miles from Bombay by Ahmedabad. According to tradition, this city was founded 300 years B. C., by Delhi. It formerly stood on the left bank of the river, and is supposed to have covered a space of 20 square miles. Major Rennell mentions 2,000,000 as the number of inhabitants which Delhi was supposed to contain at the end of the 17th century; and the extent of the ruins seem to justify

this estimate. The Emperor, Shah Jehan, built a new city, in 1631, on the right bank of the Jumna, and gave it the name of Shahjehanabad, by which only the Moslem part of the population continue to call it. This is the modern Delhi, which is about five miles in circumference, and is seated on a range of rocky hills, and surrounded by walls constructed of large blocks of gray granite, and fortified with a good loop-holed parapet. Several gateways and bastions occur in the walls at intervals, and the whole has been strengthened and put in repair by the English government. The gateways are magnificent buildings, and are named after the provinces and cities to which they point. The city has seven gates, and contains the remains of several fine palaces—the former dwellings of the chief omrahs of the empire. These palaces are each of considerable extent, and surrounded by high walls, enclosing baths, stabling, and numerous outbuildings.

“The modern city contains many good houses, chiefly brick, and of various styles of architecture. The streets are in general narrow, as in other Eastern cities, but the principal ones, Bishop Heber says, are really wide, handsome, and, for an Asiatic city, remarkably cleanly, and the bazaars have a good appearance. There are two fine streets, one called the Chandlery-choke, 90 feet broad and 1500 yards long; the other 120 feet wide and one mile long. Down the middle of the first of these streets runs an aqueduct, which is shaded by fine trees, and supplied with water from Ali Meidan Khan’s canal. The other streets are narrow, but contain many good brick houses. The crowd of an Indian city, always picturesque, is here particularly rich in showy figures of man and animals. Elephants, camels, and horses, gaily caparisoned, parade through the streets, jingling their silver ornaments and the many colored tufts and fringes with which they are adorned. The *suwarri* of the great personages sweeping along the highways, little scrupulous of the damage it may effect in its progress, forms a striking spectacle when it can be viewed from some safe corner, or from the back of a tall elephant. The *coup d’œil* is magnificent; but to enter into details might destroy the illusion; for, mingled with mounted retainers, richly clothed and armed with glittering helmets, polished spears, and shields knobbed with silver, crowds of wild-looking, half-clad wretches on foot, are to be seen, increasing the tumult and the dust, but adding nothing to the splendor of the cavalcade. No great man, and Delhi is full of personages of pretension, ever passes along in state without having his titles shouted out by the stentorian lungs of some of his followers. The cries of the vendors of different articles of food, the discordant songs of itinerant musicians, screamed out to the accompaniment of the tom-tom, with an occasional bass volunteered by a cheetah, grumbling out in a sharp roar his annoyance at being gawked about the streets for sale; with the shrill distressful cry of the camel, the trumpetings of the elephants, the neighing of horses, and the rumbling of cart-wheels, are sounds which assail the ear from sunrise to sunset in the streets of Delhi.

The multitude of equipages is exceedingly great, and more diversified, perhaps, than those of any other city in the world. English carriages, altered and improved, to suit the climate and the peculiar taste of the possessor, are mingled with the palanquins and the bullock-carts, open and covered, the chairs and the cage-like and lantern-like conveyances of native construction.

"Delhi is well situated for carrying forward the trade between the peninsula of India and the countries to the north and west; the inhabitants consequently exhibit a considerable degree of industry and commercial activity, and the shops are crowded with all sorts of European products and manufactures. Cotton cloths and shawls are manufactured in the city, and indigo is produced in the surrounding country.

"The trade of Delhi is very extensive in shawls, for which it is a grand mart. A constant intercourse is kept up between this city and Cashmere, whence the splendid fabrics so much prized all over the civilized world, are brought in immense quantities, some plain, to have borders sewed upon them, others to be embroidered in silk and gold, whence they derive the name of Delhi shawls. Nothing can exceed the beauty of the Delhi needlework, which is in the highest esteem throughout Asia, and eagerly coveted by the rich of both sexes, the caftans of the men being often of velvet, edged with rich embroidery.

"The goldsmiths of Delhi, are also celebrated beyond those of any other Indian city, and eminently merit their high reputation. It is difficult for persons best acquainted with the *chief d'œuvres* of European artisans, to imagine the surprising beauty of the Delhi work, the champac necklaces in particular, so called from the flowers whose petals it resembles. They do not succeed so well in cutting and arranging precious stones, though they are improving very fast, from the instruction native workmen now obtain when in the employment of English jewellers at Calcutta. There are a great many carvers of stone and ivory in Delhi, but they have not approached anything like perfection in their art. A considerable trade is also carried on in precious stones, and large black and red cornelians.

"Since the completion of the canal from Rair to Delhi, flour mills and saw-mills have been erected in and about the city. The Jumna, like the other great rivers of this country, overflows during the rains a wide extent, but unlike the Ganges, does not confer fertility at Delhi. In this part of its course it is so strongly impregnated with natron, extensive beds of which abound in all the neighborhood, that its waters destroy instead of promoting vegetation; and the whole space between the high banks and the river, in its present low state, is a loose and perfectly barren sand, like those of the sea-shore. The bridge of boats across the Jumna at this city, is necessarily an important line of traffic.

"The population of Delhi in 1847 amounted to 137,877, besides 23,302 in the suburbs. A committee of public instruction, which was planned and brought into operation between 1823 and 1825,

established a college at Delhi, and funds were assigned for its support by the central government ; in addition to which, a sum equal to £18,000 was presented to the college by Newab Islamaid-ood-Dowiah, minister of the King of Oude. In June, 1827, there had been opened 247 schools in Delhi and its immediate vicinity, for the instruction of the poor children.

"The Emperor of Delhi, the representative of the great Timour, though still recognized by the British Government as a sovereign prince, has long been shorn of all his grandeur, and except within his own palace exercises no attribute of royalty, though looked up to and regarded by all the Mohammedan population of India with respect and attachment.

"Lord Wellesley, on the destruction of Scindiah's power, assigned to Shah Allum the great palace of Delhi as a residence, and for the support of himself and royal family, he made over to him certain districts in the neighborhood, which were to be placed under the management of the British, but at the same time the Emperor to be allowed to check the accounts of revenue received from them. It is said that the revenue of these districts has now reached £300,000 a year, while the Emperor's allowance does not exceed \$659,000 ; and that much of this latter sum is in reality spent in his name by the British resident."

The bloodshed in Delhi has been great. We now look anxiously for every mail to hear of its downfall and recapture by the British. As we have no doubt but that British power, in the end, will be triumphant, and that with this the supremacy of England in India will stand on a higher position than ever before. One feature of encouragement and of England's mastery is in the fact that the present conflict is not a national one ; it is not India against England, but simply a military mutiny, and that, too, confined to the troops of a single presidency—Bengal. It is true it has spread over a large amount of territory. But not, in a single instance, is there a report of the people taking any part in the matter whatever. It is not even Bengal, but simply the native troops of the Bengal army. And on this ground the forces are so unequal that victory to the English is certain. In all this the hand of Providence is manifest, and the end will be the Christianization of India's teeming millions. Great Britain, in her Indian rule, has left too much out of consideration the high regard which she should have had for the Word of God, and the institutions of the religion of our Lord Jesus Christ. Policy, and not the principles of the truth of God has guided her ; idolatry has been positively countenanced ; money and soldiers have been furnished to do honor to idols and their festivals. But God will not be always mocked ; for "whatsoever a man soweth, that shall he also reap." And this is as true of nations as of men. Jesus is the Governor of the universe. He is King of kings and Lord of lords. And that nation that will not recognize His supremacy, may not go on with impunity. He may for a time, as he does, allow them to go on without bending the bow or unsheathing the sword ; but assuredly that man or nation, that will continue to despise the teachings of the "higher law,"

shall not always go unpunished. "Verily, there is a God that judgeth," and "shall not the Judge of all the earth do right?" Let not the British nation deceive herself by pretending to make the people believe she does not want them to change their religion. This is as false in the thought as in the expression; for, if it were true, we know of few darker traits in her character than this would be, desiring to be called a Christian nation. Why lie before God and man? Her presence there as a Christian nation,—her power and her desire still further to subjugate the nation to herself,—her missionaries, and those protected by the strong arm of her power, are evidences that she means ultimately that India, like England, will be Christian; for it is Christianity, and Christianity alone, that will redeem it. The great conflict is, then, Christianity *versus* Idolatry. The finger of God's providence is plainly pointing to the subjugation of the barbarous by the civilized and Christian nations of the earth. Wherever we look, we see the former passing away, and the latter extending themselves. For this let us rejoice. *India must be Christ's. Christianity must succeed.* Let us be faithful to our God; earnest in our contendings for the faith; diligent in the spread of the Word; honest to our covenant engagements; living and dying, if need be, for the defence of the principles of Jesus; and soon the earth will resound with the swelling of that promised, approaching, and certain song, "*The kingdoms of this world have become the kingdoms of our Lord, and of his Christ.*"

THOUGHTS FOR THE CHURCH;

OR, HOW TO DO OUR DUTY.

HE who bears Christ's name is under weighty obligations to carry on Christ's work. Each Christian, whether old or young, rich or poor, high or low, should not only ask in all sincerity, "Lord, what wilt thou have me to do?" but should also strive to learn in what way the work assigned him can be most successfully performed. Not only during the solemnities of a communion, but at all times,—in the devotions of the closet and of the sanctuary,—in the exercises of worship and in the activities of daily work, our aim, as Christians, should be to realize the truth, "I am not my own, but his who gave himself for me." Always living by Christ, to live and labor for Him shall always be my highest duty and purest pleasure.

The spirit of true religion has an inseparable connection with the activities of true religion. Our first aim must, of course, be to preserve the spirit of true godliness; but with this must be its life and power daily exemplified in action.

Every day we pray, "Thy kingdom come;" and we would justly reproach ourselves for a single omission of this duty; but are we as careful to actually *do* something daily to make this kingdom come? Let us each test our desire for Christ's glory by what we do as well as say. There are too many in the Church like the West India

woman. At missionary meetings she always sang most heartily the missionary hymn; and usually, when the collection-plate passed her, with eyes upturned, she would sing, "Fly abroad, thou mighty Gospel," yet she would give nothing. The collector at length, wearied by her conduct, one day touched her elbow with his plate, saying, "Sister, it's no use for you to sing, 'Fly abroad, mighty Gospel,' unless you give something to make it fly."

We believe there are few of our people who do not daily pray as Christ taught them, and we say not, Cease your prayer, and work, but *Add more work to your prayer*. Work and pray, and your work will give a life and earnestness and feeling to prayer such as it never had before. Giving is an important part of worship. I am perfectly sure our portion of the Church, though one of the leaders in contributions of men and money to the cause of missions, is not doing one-tenth of what it can easily do, and of course what it is our solemn duty to do. I do not say a word to show that you and I ought to give *money* as well as *prayer* for the spread of the Gospel. We know we ought.

We should not seek to discover the smallest amount possible which a reproving conscience will permit us to give. The measure of each one's love to Christ must settle how much we do, and happy is each one whose gift secures from the Master the commendation, "She hath done what she could." Agreeing that we should each do something, and that our gifts are not only to come from a superfluous abundance, but should be in some measure the fruit of self-denial, I would speak briefly of the *way* in which those who wish to work can do so most *effectively and happily*. We all know the importance of a *good plan* in any work, especially when a number of persons act together. We need some system by which the whole Church can act as one man,—a plan which will bring home the duty and privilege of giving to each *man, woman, and child* in the Church, and do this frequently, and not in yearly or other long intervals.

We want, as a Church, to do great things,—to work as men, and not to play as children. We want to pour a stream of light and life into the darkness and corruption of India, which shall be like that poured by our great rivers into the ocean. But to create such a stream, we must start every little spring, and brook, and rivulet, from the hearts and homes of our people, and let them flow on, uniting, enlarging, and gaining strength by each successive confluence, until at last we see these sources, at first widely separated and apparently insignificant, united in a mighty and life-giving flood.

Without a burdensome effort on the part of any one person, we might increase our contributions as a Church, in one year, from \$10,000 to \$100,000. A few have already done their proportion of this. Will not *all* come forward to the work? Will every reader of this paragraph do his and her part? Many doubtless say, *How can we?* I answer, 1st. *Every member must be active*. Responsibility in this thing is pressed on every man, woman, and child, in

the Church. Father, mother, son, and daughter, act each for himself and herself.

No one has any right, nor should any have a desire to be excused from this service, and the church officers should see that the duty of thus giving is pressed on each accordingly, and the opportunity of performing it afforded regularly. Too few of our church-members are actually working. When Christ's battle is to be fought, "every man is expected to do his duty." Let us thank God that we may each and all be co-workers with him, that the retiring female and the little child, as well as the strong man, may do their parts. During the Revolutionary war, on some occasions, while the men were engaged in conflict with the enemy, their wives and daughters prepared ammunition for them, while younger children carried it to them. So let each help in the Lord's conflict with the powers of darkness. While on earth, Christ commended the woman who had done what she could. He most highly honored the widow's mite, and He encouraged little children to approach him. Would that each disciple now deserved the same commendation, and that each child of the Church were encouraged to bring his little thank-offering to the Saviour and his cause! Reader, will you do your part in this personally, and use your influence to lead others to individual activity?

2d. We answer the question, "How?" in the second place, by stating that each member should be *regularly* active. Each should know not only what he is called to do, but *when* and *how* it is to be done. We do not want to see Christian liberality rushing to-day like a swollen brook, and to-morrow leave an empty channel. We want to see Christians move forward to this work like a disciplined army, in order and with precision, and not like a troop of boys and idlers following a band of music or some wandering show. We might say much of the advantages of system and regularity to the cause and to ourselves personally; but our space only allows the request that you would think of these advantages, and try to enumerate them. Our first point was, *Every one* do something. Our second is, *Do it regularly*. Will you try this also? Why should not our gifts be regular as well as our prayers? While we pray with unchanging regularity, "Thy kingdom come," let us as regularly show by our gifts that we have confidence in our prayer. Such a prayer ought not to cost us nothing. The old Deacon had the true spirit when he said, "I cannot pray without giving." That man was right when he said, "I do not want my religion to cost me nothing." "Give me," said a beggar to a bishop, "O give me a farthing." "No," replied the bishop, "I cannot spare it." "Then," said the beggar, "give me your blessing." "O yes," answered the bishop, "I will give you that." The beggar replied, "Now, I will not have it; if not worth a farthing to you, it is worthless to me." How much have my daily prayers *cost* me? and what are they worth? are questions worthy of Christian consideration.

3d. We should not only *give*, and *give regularly*, but *give fre-*

quently. It is easy to give *often* and *little*, where it is not possible to give largely at any one time. If your gifts come as silently and slowly as the dew or the showers on the grass, they will do more to refresh and give life than if poured out with the roar of the thunder-storm or the water-spout. A tortoise once outstripped a swift, bounding hare, by steps which were frequent and constant, though short. How do you build your houses, and raise your crops, and sell your merchandise? Is it not by small but frequent efforts? How do men of moderate means purchase their tobacco or other like indulgence? By little and frequent sums, which singly appear *trifles*, but in the year come to enormous sums. An instance of the greatness of little things.

"How much do you give to missions?" said I to a friend. "About two or three dollars yearly," he answered. "Can you not give me *five* to-day?" said I. "Oh no; I am not able," was his answer. "What did that cigar cost you?" I asked. "Two cents." "And how many do you use daily?" "Five," said he, "the year round." "Then," said I, "you give thirty-six dollars and fifty cents for cigars yearly, and two or three dollars for missions. This large sum for cigars you have not felt, because you paid it little by little." The smaller sum paid at once was raised without difficulty. Ought not religion to get the benefit of this course of giving? I took the hint to myself, and gave it to others, who say, "We can now do ten times as much as before, and twice as easily." I wish *you* would try it. There is no mountain so large that you could not remove it little by little; no journey so long that you could not make it step by step. Do not despise *small* efforts. If made *frequently*, they come to great results.

Let each man, woman, and child, in the Church, able to do so, give me *but one cent a day* for missions, and at the end of the year I will give you, one hundred thousand dollars (\$100,000). A nobleman once took as his emblem a man with a pick, digging at the base of a mountain to remove it, and for his motto the words "*Little by little.*" What might we not do for Christ's cause, if we would *all* work with this spirit. I have referred to three things essential to successful action as a Church.

1st. *That each do something.* There is *not to be one drone* in the hive of the Church.

2d. *That each act regularly*, not only under some melting appeal, or on some urgent call, with spasmodic liberality, but from a fixed, ever-present principle, of love to Christ and love to souls.

3d. *That each give frequently*; if it be little let it be *often*. Let a plan be adopted by the Church at large, in which these three elements are embodied. Let us act together as one man, and "the little one shall become a thousand;" the heathen shall be converted, our own souls shall be refreshed, and God will open the windows of heaven and pour out a blessing and revive his heritage. Next month I propose to lay before you the minutiae of a plan, by which we have vastly increased our efforts in one congregation. In the meantime, let me close with three questions for considera-

tion, preparatory to future action. 1st. Am I doing what I *can* for this cause? 2d. What I ought? 3d. Do I prayerfully inquire what is my duty now in this?

W. T. W.

RELIGIONS AND SUPERSTITIONS OF CHINA.

Budhism—Its Origin, Temples, and Priests.

THE Buddhist religion was introduced into China from India, about the beginning of the Christian era. The popular traditions relating to the great Buddhist deity, generally known as Budha, though called in China *Fuh*, are of that marvellous character calculated to work upon the imagination and blind faith of an ignorant people. He is represented as having been born in a regal palace, an heir to luxury and power, which had no charms to attract him. It is believed that, on his appearance in the world, a halo of glory encircled him, which was visible throughout all the surrounding country, and the earth around him spontaneously produced a profusion of lotus flowers. One of the first acts which he performed was that of walking seventeen steps towards the north, south, east, and west, with one hand pointing towards heaven and the other towards the earth, declaring in a loud voice, "In heaven and earth there is not another greater than I." Many accounts are given of his remarkable strength, and natural endowments, so exceedingly overwrought that they might be expected to excite the suspicion of the most credulous. He left his home at an early age to lead the life of a recluse, and after years of self-imposed austerity, attained to the perfection of virtue, and ascended to heaven as a god, leaving many remarkable proofs of his superhuman power. Besides other advantages of a vague and indefinite character which the worship of this god is supposed to confer, that which gives this system such a hold on the minds of the people, is the promise which it offers to them of escaping hell and bettering their condition in the future state.

Budhist Temples, their Style, Location, &c.

Temples consecrated to the worship of this deity are found in every part of the empire, and are numerous, costly, and imposing. We see in China the same disposition, manifested by other nations of the past, to perform idolatrous ceremonies in "high places." The theory of Buddhism requires its temples to be built in retired situations among the hills, for the sake of the quiet and seclusion which such places afford. Accordingly, most of the buildings connected with Buddhism, which are not erected in cities and towns for the convenience of the inhabitants, are found in the most beautiful and romantic situations which the country affords. The largest of them are to a certain extent built on a common fixed plan, which may be described as follows. They are composed of several

separate buildings in a line directly back of the front one. If the nature of the ground admits of it, each building in the rear rises several feet above the one in front of it, and is reached by a flight of stone steps. The paths leading to their temples are often disposed with much taste and art, winding through beautiful groves of pine and bamboo, over fine arched bridges, along luxuriant hedges and fish-ponds, and affording oftentimes beautiful views of natural scenery.

Various Images—Their Different Offices and Functions.

Entering the wide front door of the first building, you see before you a large image in a sitting posture, its face bearing the expression of a contemptuous smile. This idol is called Mi-leh-fuh, its office is to guard the entrance to the temple, and it is smiling at the foolishness of mankind in spending their lives in the vain pursuit of worldly vanities. Immediately behind this image, and facing the back opening or door, is a standing figure, dressed in mail from head to foot, and holding in the hand a large battle club. This image is called Wei-to'-p'u-sah, and is regarded as the guardian deity of the temple, protecting it from evil spirits, thieves, &c. The spacious interior of this, as well as the other buildings, is undivided by partitions or upper floors, the roof is supported by numerous large pillars. Besides the two images in the middle, above described, there are four others, called the Sz-kin-kang, or "four golden heroes." They are very large, and in a standing position, two being on each side of the building. One holding a large umbrella in his hands is called To-wan-tien-hwa'ng, or "the all-hearing heaven king;" and it is said that when he spreads his umbrella, it darkens heaven and earth. The one with a large guitar is called Tsang-cha'ng-tie'n-hwang, or "add length heaven king," probably with reference to his supposed power to confer longevity. He is supposed to awe and subdue evil spirits and demons by touching the chords of his instrument. One holding in his hand a sword and having a fearful countenance, is called Ch'i-kwoh-tien-hwang, or "grasp empire heaven king." The remaining one, who is represented as holding in his hands a dragon, and trampling under his feet snakes and reptiles, is called the Kwang-muh-ti'en-hwang, or "clear-eyed heaven king." These four gods are regarded as the protectors of the people generally, and particularly of those who believe in Fuh.

The second building, which is the principal one, is larger than the first, generally about seventy feet deep, ninety feet wide, and forty or fifty feet high. It is called the Ta'-hyiang-p'an-tien, or great glorious precious temple. Its chief deities are three large images of Fuh, called the Past, the Future, and the Present Fuh. They are situated in the middle of the building, in a line facing the front door, and are represented as sitting on large high pedestals, surrounded by lotus flowers. In front of these immense images, which are about twenty feet high, is a tablet inscribed to the emperor, no doubt to secure his favor to the sect. On the two

sides of this building, may be seen either the eighteen Lo-han, persons who are supposed to have been absorbed into Fuh, or the twenty-eight Sing-sin, which represent different stars. All these are human figures about as large as life. Immediately in front of the three large images of Fuh is generally seen a standing veiled image of Kwan-shi-yin p'u-sah, one of the principal Buddhist deities, which is represented as a young virgin dressed in white embroidered robes, and is executed in the best style of Chinese art. This goddess is supposed to have appeared on the earth at different times and in different forms and characters. She is represented and worshipped as the Sung-tsz-neang-neang, or "conferrer of sons," the thousand-handed Kwan-yin, the seven-faced Kwan-yin, and also as a male deity of the same name. The conferrer of sons is generally represented with a child in her arms. This female deity is the one in which the Roman Catholics recognized such a strong resemblance to the Virgin Mary, as to attribute its existence to Satanic agency. It is evident that the natives are in a measure acquainted with this dislike of the Romanists, as it is reported among the people, that "they hate Kwan-shi-yin because she killed Jesus." Behind the three large images of Budha, you sometimes see the thousand-headed Kwan-yin, or Sung-tsz-neang-neang mentioned above, and sometimes one of a variety of other idols. In the back part of this main building it is not uncommon to find a separate shrine erected to the god of war, and to other favorite objects of worship.

Other Buildings and Idols.

As the plan just described is invariably followed in these first two buildings, Buddhist temples, wherever found, present these well-known characteristic features. Other buildings and idols are, however, added indefinitely; and the buildings are generally erected behind those just described. The idols which they contain are very numerous, and in the disposition of them no regular order is observed. Most of them represent persons who are supposed to have been absorbed into Budha, of which class there are in all more than five hundred. Some are taken from the popular deities of the people, and some even from the gods of Tauism. All these gods have their fabulous legends, which, though they might interest the curious, it would be as impossible as useless to give here. Sometimes lower side buildings are erected and divided into apartments, which are occupied by smaller idols of all sorts and appearances, from one to two, three, or more feet in height. Several hundred of these idols may be found in the same building. It is not uncommon to find in these side apartments several rooms representing the different divisions and tortures of hell. The god Ti-tsang-hwang, "earth-concealed king," is supposed to preside over these regions. It is said that he was unwilling to become Budha, until he had rescued all the spirits in hell.

Side buildings are also erected for the accommodation of the priests, generally with an upper story. The dining-room is often

large enough to seat several hundred persons, and the kitchen is supplied with kettles, some of which will hold two or three barrels.

The General Appearance of these Buildings—Interior Decorations—Costliness of some of these Idols.

The general appearance of one of these large establishments is grand and imposing, calculated to inspire, in the minds of the vulgar, feelings of reverence and awe. The structure of the buildings indicates also not a little architectural taste and skill. They are well proportioned, and in each one the plan of the interior is suited to the size and number of the idols which it is to contain. The large roof is generally made of the best tiling materials, and will last more than half a century without repair. It is covered with fretted work, and grotesque figures of elephants, lions, horses, men, &c. The interior is ornamented with elaborate carvings in wood and stone; and a great variety of inscriptions on the walls, and pillars, and over the heads of the idols, written in large gilt letters, serve at the same time the purposes of decoration, and of setting forth the names, characters, and powers, of the different divinities.

These idols are made, some of the different metals, some of stone, and some of wood or clay. The largest are made of a framework of wood covered with mortar, and are generally gilded on the outside with gold leaf, though in some cases they are painted with different colors. It is considered essential that each one, large or small, should be supplied with artificial entrails, which are lodged in the body through a hole in the back. These represent the living spirit, without which the god would be regarded as worthless. They consist generally of representations, in silver, of the heart, and other internal parts of the body. Sometimes pearls, and precious stones; or live snakes, or reptiles, are either substituted or added. These images are generally well executed as to their forms and postures. It is worthy of notice as indicative of the character of the people, and the art with which Satan suits the forms of idolatry to the minds of his deluded victims, that there is nothing horrid or indecent in the appearance of any of the idols of China, and none are represented as influenced by debasing passions; all are supposed to be virtuous men, or heroes of the past. They have also less of sameness in their appearance than might be expected, as they present in different degrees and combinations the expressions of pity, love, mirth, thoughtfulness, fierceness, and anger. None but small children are presented in a state of nudity, and it is a question whether this example, though from poor idolaters, should not teach an important lesson in taste and civilization to us, who, copying the models of Greece and Rome, extenuate the promiscuous exhibition of nude figures, by a professed admiration of "the beauty of the human form divine," while we at the same time call in all the arts of fashion to disguise it.

In small towns and places without the means for building a large temple, the principal Buddhist idols are, by being made of a smaller

size, grouped together in one building, and made to answer the purposes of those who may not have the time or means requisite for going far from home to worship in a larger temple. The number of the larger class of Buddhist temples in Ningpo, is more than ten; the smaller temples and nunneries number about fifty. The original cost of one of the largest temples with the buildings connected with it, is from thirty to fifty thousand dollars. A large image covered with gold leaf, is said to cost about two hundred dollars.

The Priesthood—The Circumstances which bring Individuals into the Sacred Office.

The priests generally become such at an early age, either because they have lost their parents; or because their parents are unable to support them; or because they are born under an unlucky star, and fortune-tellers predict that they will be delicate and short-lived. Of those who become priests in after life, some are led to this step by the loss of their parents, or of their wives and children; some by domestic difficulties; some by idleness; and some take advantage of the retirement and disguise of the priesthood, to escape the punishment of their crimes. The number of those who really understand and believe the doctrines of Buddhism, and enter the priesthood to obtain any advantage, except that of having rice to eat, is very small. Accordingly they show little attachment to their order, and generally apologize for becoming priests, by saying that they had brothers to take care of their parents, and for their continuing such, by saying that they have now no other way to obtain a living. When a child enters a monastery as a priest (buildings connected with Buddhism, may be termed either temples or monasteries), he is placed under the charge of an older priest as his preceptor, whose duty it is to teach his pupil letters. In rare instances priests attend to this duty themselves; sometimes they send their pupils to study for a time with other children in the schools of the country; the most of priests, however, grow up unacquainted with letters, and exceedingly ignorant. They generally assent to everything you say, and only defend their own religion by saying, that it is after all identical with yours. They take vows of celibacy, profess to live on a vegetable diet, and wear no clothes made of wool or the skins of animals, as they consider it a crime to take away animal life. They also shave the whole head, and wear garments peculiar to their order. Many of them have marks burned on their heads or arms, as the means and evidence of merit. Not a few have one of their fingers burned off for the same reason.

Different Classes and Orders among the Priesthood.

With regard to the different orders and classes of priests, little is known by the common people, or even the better informed. It appears that there are two general divisions of Budhists, viz., the Hung-kiao and the Hwang-kiao, or the "red" and the "yellow reli-

gion;" referring no doubt to the color of the dress belonging to them respectively, where they both exist. Each of these divisions has its own Lamas, some of whom reside in Peking. In this part of the empire the Hung-kiao is unknown. The Lamas of the Hwang-kiao have only a nominal authority over the priests; they are never seen here, and it is hardly known that they exist. The highest hierarch of real authority has the jurisdiction over the monasteries of a district, and is called Sang-kang-sz. He is recommended by his fellow priests, but appointed by the district magistrate. Judging of the priesthood by its chief representative living in Ningpo, we should be obliged to assign to it a low place in the scale of morality, as he is addicted to opium smoking, gambling, and other vices. The priests of the Hwang-kiao are divided into three orders, which are generally kept distinct in different monasteries. The Shen-ho-tsz, who are most numerous, are distinguished by their making comparatively but little noise in their worship. The Tâ-nien are distinguished by their use of cymbals, and a great variety of other noisy instruments. The Tsi-tien sect is comparatively small, and is confined principally to the capital of this province; they differ from all other priests in the fact that they professedly eat meat and drink wine. They account for the distinguishing peculiarity of their order by the following story, which was no doubt an afterthought designed to excuse their unpriestly propensities. They relate of Tsi-tien, the founder of their sect, that a friend once sent him a brace of fowls by a servant. The servant, on the way, ate the wing of one, for which Tsi-tien reproved him. The offending man replied, that if a priest might eat two fowls, it was hard for him not to be allowed to eat a wing. Tsi-tien immediately ate the two fowls, and reproduced them from his mouth alive; one flew away, but the other was unable to do so, having but one wing. The disciples of Tsi-tien while they simply follow the example of their master, make no pretension to his superhuman power.

Internal Arrangements of the Monasteries.

Each large monastery has its superior and overseer, which stations are filled by priests distinguished for their influence and intelligence. They are chosen by persons outside of the priesthood, who act as a board of managers. Some of the younger priests are engaged to a certain extent in servile employments about the monastery, or in tilling the soil, but these duties are for the most part performed by hired laborers, while the priests lead a life of ease and indolence. Some spend the most of their lives in the same monastery, but not a few have a roving propensity, and have travelled over the most or all of the eighteen provinces. They easily beg their way as they go, and find convenient lodgings in the monasteries of their order. They generally carry with them a passport, or recommendation, from some superior with whom they are acquainted. Without this, however, the laws of their order

give them the privilege of stopping at any place for rest and refreshment. When they choose to remain for a time at any monastery, they can do so if there is a vacant place for them, and they are sufficiently well recommended to obtain it.

The best recommendation consists in qualifications for earning money. Each monastery is regarded as a large household. The wants of all are provided for by the superior, and when priests earn money, part of it goes to the establishment and part is kept by themselves. In consequence of the travelling propensities of these priests, large monasteries present striking instances of the confusion of tongues, and oftentimes priests cannot understand each other without a third person to act as interpreter. The number of priests in a monastery varies from one to several hundred, and is regulated by the size and resources of each particular place. The resources of the monasteries are derived from the voluntary contributions of the people, money paid to the priests in remuneration for their services at funerals, &c., the proceeds of public worship in the monastery, and the proceeds of the lands with which many of them have been endowed. The specific duties of the priesthood are chanting and performing different ceremonies in the temples, performing idolatrous ceremonies among the people, and begging. The chanting is performed morning and evening, partly in the native and partly in the Sanscrit tongue, and is learned from books, and by imitation. It is carried on in connection with the burning of incense and candles, prostrations, the beating of drums and bells, and balls of wood, &c., and pacing backwards and forwards in front of the idols. These ceremonies are performed in the second or principal building. The whole exercise lasts about an hour. In case a monastery is out of repair, or money is needed for any other purpose, priests are often sent to raise subscriptions from door to door. Wealthy individuals, and sometimes officers, give large sums for repairing temples, influenced partly by a desire to be seen and praised of men, and partly by a desire to secure happiness in a future state.

Connected with most of the large Buddhist establishments there are some priests distinguished from their class by living in rude huts or caves among the hills, in the greatest retirement and austerity. Their time is spent in keeping the taper lighted before their gods, reciting their chants, cooking their simple meals, and idleness. While professing to seek this retirement for the sake of meditation, they seem almost to lose their power of thinking, and spend their time in listless indifference to everything around them. They are supported by the contributions of friends and temple-worshippers, and supplies from the monastery with which they are connected. It is commonly reported and believed that those who live thus attain to great longevity, and require very little sustenance to support life.

Secluded Priesthood.

There are other priests who spend their time in closed rooms or cells. These are found principally in the larger monasteries. They

commence their secluded life with considerable formality. On an appointed day they enter the room or rooms which are to be their future abode, and all the doors are sealed by numerous strips of paper, with large characters stating the day when the confinement commenced and how long it is to continue. Only one small hole is left in the wall, through which articles are handed in and out. Here the blind devotee immures himself for years, and perhaps for life. Priests sometimes take refuge in these cloistered cells to escape punishment after having broken their vows by the commission of crime. Rich men, believing it important to lay up a store of merit, and at the same time being too much engaged in laying up other treasures to do it for themselves, sometimes make an arrangement with a priest as follows. The man of wealth agrees to give him a certain amount of money for living in a state of confinement for a stipulated time, providing him at the same time with his food: the priest, on his part, promises to perform numberless prayers and prostrations, and at the expiration of the prescribed period, part of the merit is made over to his employer, and part of it is retained by himself. Priests of this class are favored with many visits from curious people, who visit the temple, and carry on no small amount of gossip with them through the hole of the prison.

There is a class of persons who escape the vows and austerities of the priesthood by the following compromise. Numbers are devoted by the fortune-teller to the life of a recluse, whose parents are too superstitious to disregard the decree, and have too much parental affection to give up their child. In such cases the parents choose a priest who is willing to sustain the relation of master to the child; the child as pupil pays his respects and worship to his chosen teacher, presents are exchanged, and the child is henceforth regarded as nominally the disciple of the priest. He is permitted, however, to stay at home, and live in all respects as ordinary men, except that he is often called by way of pleasantry or ridicule, "the young priest," and occasionally exchange presents with his master.

Connected with Buddhism there is a large number of nuns and nunneries. With regard to the worship performed in these nunneries, the manner in which they are supported, and their affairs conducted, they differ very little from the monasteries. With regard to the character and practices of their inmates, it can only be said, that, with few exceptions, they are worthy of no other name than disguised brothels.

(To be continued.)

MEETING OF THE OHIO PRESBYTERY.

THE Presbytery of Ohio met in special meeting in Xenia, August 12th, for the purpose of disposing of a call in the hand of the clerk, transmitted from the Chicago Presbytery, made by the Congregation of the City of Chicago, on Rev. R. Patterson, a minister

in connection with the Ohio Presbytery, and Pastor of the George Street Church, Cincinnati, and also to hear exercises from the Theological students.

The call and accompanying papers were read, and presented to Mr. Patterson, which were by him accepted. Several members of the George Street Church, Cincinnati, were present, and presented reasons, and strongly remonstrated against Mr. Patterson's removal from Cincinnati. Mr. Patterson was heard, informing Presbytery of his determination to go to Chicago, for reasons by him assigned. Further action was suspended in relation to this matter for the present, in order to hear specimens of trial from the Theological students present. Mr. R. M'Millan delivered a sermon from Heb. 2 : 3-6, first clause, and Mr. William Bratton delivered a lecture from Isaiah 61 : 1-3, both of which were cordially and unanimously sustained by the Presbytery.

The following resolution was presented by Dr. Wilson, and after discussion was adopted.

Resolved, That, as the Rev. R. Patterson has accepted a call from the Reformed Presbyterian Church in the City of Chicago, the pastoral relation between him and the First Reformed Presbyterian Church, Cincinnati, be and it hereby is dissolved.

The Clerk was directed to inform the Clerk of the Chicago Presbytery of the action of this court, and furnish to Mr. Patterson the necessary credentials.

Rev. H. M'Millan, D.D., was appointed to preach in Cincinnati on the last Sabbath of August, and announce the dissolution of the pastoral relation between Rev. Mr. Patterson and his charge in Cincinnati.

The Standing Committee of Supplies were instructed to correspond generally throughout the Church, with a view to obtain a ministerial supply for First Church, Cincinnati.

The following resolution was presented by Dr. Wilson, and unanimously adopted.

Resolved, That in view of the perilous condition of the brethren in Northern India, arising from the insurrection of the natives against the British authorities and all Christians in that land, we will, as a court, engage in solemn and fervent prayer in their behalf, and recommend them to an interest in the prayers of all Christians.

The next regular meeting of the Ohio Presbytery will be at Garison, Indiana, the first Wednesday of October next, in Dr. Heron's Church, at 10 o'clock A.M.

E. COOPER, *Stated Clerk*.

LETTER FROM REV. W. CALDERWOOD.

MISSION RETREAT, LANDOUR, 12th June, 1857.

MY DEAR BROTHER MCAULEY: By the last mail Brother Heron, I believe, wrote you a little account of the mutiny of native

soldiers in the Bengal Presidency, in which all the American Presbyterian Missions in this country are situated. He wrote, I presume, of the rising and massacre at Meerut, and the taking of Delhi by the insurgents, and the awful massacre there. Since Brother Herron wrote there have been insurrections at three other cities, and at each a few Europeans have been murdered. White faces, of whatever country, sex, or age, seem to be objects of vengeance to the infatuated rabble. There were murdered altogether of white people, in Meerut, about forty; in Delhi perhaps one hundred, and in the other three cities perhaps fifty. The Mohammedans consider Delhi as their capital of India; hence the insurgents generally flocked thither, to the number of ten or twelve thousand native soldiers, from various parts of this Presidency. European soldiers immediately began to march thitherward to attack them. On the 10th May was the rising and massacre at Meerut. On the 12th, Delhi was taken by the insurgents. Brig.-Gen. Willson was marching from Meerut toward Delhi, with about eight hundred soldiers, mostly Europeans, when, on the 31st May, he met, at the Hinden Bridge, a body of insurgents, said to be about two thousand in number, whom he drove from the bridge with considerable slaughter, they leaving five guns, &c.: killed and wounded of English, forty-four. On the 3d June, he again met the insurgents about the same in number, whom he again defeated, taking two guns, &c. Yesterday we heard of a great battle having been fought, nearly under the walls of Delhi, on the 8th inst. Full particulars not yet reached here. It is supposed that the whole force of the English at Delhi were on the field, numbering probably six thousand, and that on the other side were nearly all the insurgents at Delhi, perhaps about ten thousand. It is said that the insurgents were terribly slaughtered, and, at all events, were driven into the city, leaving to the English twenty-six large cannon, which composed the siege-train usually kept at Delhi. So the retaking of Delhi will be now a comparatively easy and safe matter. I have this moment heard that the Commander-in-chief has ordered *all women and children* to leave Delhi, or their blood would be on their own heads. How unlike the conduct of the insurgents, nearly nine-tenths of whose victims were women and children! We expect to hear of Delhi being retaken this evening or to-morrow.

On the 27th May, General Anson, Commander-in-chief, died of cholera in the camp. He was generally considered entirely incompetent for his position. The present commander, General Barnard, just arrived from the Crimea, seems to have the entire confidence of the English and of the army. There have been indications of disaffection in almost every native regiment of this Presidency. Several have been disarmed, and many are kept under, and unless Russia or Persia, or some other foreign power, should interfere, I think we will have some measure of security at our posts in a few days. We are hoping to return to Saharanpur at the most within two weeks from the present.

Probably Brother Herron told you we had been ordered to leave

Saharanpur on the 15th May, for our safety. There was a mutiny among the few native soldiers there, and attempts at murder, but no suffering. It is a precious assurance we have that all these things will turn out to the furtherance of the Gospel.

Mrs. C. joins in Christian love to yourself and Mrs. McAuley.

Affectionately yours,

W. CALDERWOOD.

LETTER FROM REV. J. R. CAMPBELL, D.D.

MISSION RETREAT, LANDOUR,
Himalaya Mountains, June 26, 1857.

REVEREND AND DEAR BROTHER WYLIE:—By a mail which left this on the 15th inst., I wrote a very long letter to you, and to secure the safety of the packet I had it registered; but the mail was robbed a short distance from Saharanpur by one of the mutinous regiments and all the letters destroyed. By another parcel of letters sent the next day, you may probably hear from us; but to make it more certain I now write again, and shall give you the substance of what I wrote on the 15th inst.

The tale is indeed a sad one,—almost the darkest that stains the pages of history. All the native army of India, I may say, is in a state of mutiny, and in arms against the British Government. Many parts of the country are in the hands of the insurgents. Multitudes of officers, of civilians, and of Christian people, including women and children, have been murdered in cold blood, and in the most barbarous manner. But little security is now felt by any Christian in the land. It is the declared purpose of the rebels to put every Christian to death, and this they have been doing to a great extent, and as far as they have had ability. The British Government having depended almost entirely on native troops to aid them in keeping the country, and their having, in general, proved faithful the last fifty years, great confidence was felt in them; but now, all at once, having proved mutinous in the north-west, the power of government is in a great measure gone, and that it may maintain its existence until a large reinforcement of British soldiers come from England, remains to be seen. The whole of Rohilcund, including large districts, and many other places, are in the hands of the rebels. They have Delhi also, with the largest magazine in the country, under their control. Around the walls of that old capital the British forces are now planting their siege-train, and gathering their forces. Some half a dozen of sorties have already been made by the rebels on the camp, but in every case they have been driven back with much slaughter, and altogether about eighty pieces of cannon have been taken from them.

But I must be more particular in giving you an account of the rise and progress of this awful insurrection.

A period of more than fifty years' faithful service had established for the Sepahis of India a character for stability, in which great

confidence was placed by the Government, and by the English officers of the native regiments. In many a campaign they had followed their leaders in times of the greatest trial and danger. On this account great favor and indulgence were shown them, and military discipline was relaxed. This natives cannot well understand or appreciate. Leniency they construe into *fear*. After all, they are but mercenaries. They have little or no sympathy with their rulers, and could not properly appreciate their kindness and confidence. Many of the Sepahis are Brahmins, and caste, that accursed thing which has always stood in the way of the improvement of this people, has, on this occasion, been the cause of this serious outbreak. A report was got up that in the manufacture of the cartridges to be used, and necessarily to be bitten by the teeth of the Sepahis, tallow or cow's fat had been used, with the design of secretly breaking their caste. One regiment or two at Barrackpore, near Calcutta, refused the use of the cartridges. They were only disarmed and dismissed. This emboldened others to follow their example; but it has since been found out that this was only a pretext, and that a deep and extensive plot had been laid to murder, in a single day, all the Christians in India.

Early last month a native regiment at Meerut—the Third Cavalry—refused the cartridges, and gave other evidences of disobedience and disrespect. A court-martial was held on eighty-five of the ringleaders, and they were sentenced to be imprisoned; the mildest punishment that could be given for such serious offences. Had British soldiers been guilty of such conduct, their punishment would have been much more severe. On Sabbath afternoon, the 10th of May, when many of the English at Meerut had gone to church, the Third Cavalry and two other native regiments mutinied, rushed upon their officers, and murdered as many as they could find; burned up their bungalows, which, having grass roofs, were easily destroyed; cut up ladies and children in cold blood, and threw some of them, mutilated and half dead, into their burning houses. The rabble joined the mutinous regiments and plundered all they could find, and at the same time killing and butchering all that stood in their way. That was an awful night in Meerut. The rebels sought for the Church missionaries, but they had a most providential escape. They, however, burned down their houses and schools, &c., leaving all the property a complete wreck, and nothing remained to the missionaries but the clothes they had on their backs.

Having finished their work of death to many, and consternation to the surviving at Meerut, the troopers galloped off to Delhi, where they arrived about seven o'clock the next morning. Delhi, to the shame of the Government, was occupied entirely by *native* troops. These at once—doubtless by previous concert—opened their arms to receive the mutineers from Meerut, and instantly the work of destruction began. The chief Commissioner and the chaplain, with whom I was well acquainted, as they had resided at Saharanpur, were killed at once; also the officer in charge of the

palace. All the regiments turned on their officers, and shot them, as far as in their power, and but few, comparatively, escaped to tell the fearful tale of woe. Ladies and children who took refuge in the king's palace and other places, were taken out and cut to pieces, some of them, it is said, by the hands of the king himself. Some of the young unmarried ladies, it is reported, are kept by the young king for the worst of purposes. Ladies and children who fled to the country were cut up by the rabble, after ill-using the former. The legs of children have been seen scattered over the ground with shoes and stockings on, and their mutilated bodies thrown about in different directions! Since then Delhi, with its immense magazine, has been entirely in the hands of the mutineers.

But this is not all. A party of these rebels passed over to Hamsi and Hissar, and murdered most of the Christian inhabitants at those stations. The native troops at almost every station all over the northwest provinces and in the Punjab have mutinied, or gave such evidences of a design to do so, that they have been disarmed. In many cases they shot their officers. In Bareilly and at Moradabad, nearly every one was murdered. At the former place the colonel's head was cut off and carried through the city on a pole. The judge was hanged up in the public streets. The magistrate, the civil surgeon, and many others, were cut to pieces; also all the native Christians. It is said that the man whom they set up as king over themselves accepted of the office only on this condition—that every Christian in the district should be murdered. The ladies at those stations had previously taken refuge at Nynee Sall, a hill station in that quarter; but how long they may be spared, it is hard to say.

At Shajehunpore, in the same district, last Sabbath week, we hear, when the Christians were at church, they were set upon and murdered. Three regiments at Jalandar shot several of their officers and run off. On the 9th inst. they came to Lodiana. On arriving there, the Kashmeris and others directed them in the first place to the Mission Church in the city, which they destroyed, then to the City High-school, which they destroyed also, with all the philosophical apparatus. They then destroyed the printing-office, containing fifteen hundred rupees worth of paper, besides many works on hand. They also destroyed the book-bindery and the tract depository, containing some twenty-five thousand rupees worth of tracts and books. They also plundered and destroyed the property of the missionaries. The native Christians and the orphan girls saved their lives by hiding for a time. Mr. and Mrs. Thackwell were the only missionaries there at the time. They were carefully searched for by the rebels, but they had taken refuge, with a few other gentlemen, in a place of safety. These mutineers from Jalandar finally came down close to Saharanpur, but as the place was pretty well defended, they did not make an attack. After the outbreak at Meerut and Delhi, the judge of Saharanpur advised us to leave the station for a time, as there was

danger of a rising among the people, and that it was most probable they would attack us amongst the first, as the whole rebellion is religious and fanatical. They thought also, at that time, that there was not much to be feared for native Christians, as it was against foreigners the rebels entertained a deadly hatred. In a couple of hours after this advice, Brother Calderwood and I were on the way to this place. After riding all night, and hourly expecting to be encountered by rebels, we arrived at Dehra safely next morning. It was well we left when we did, as in a few days the road was closed by bands of robbers and murderers. On our arrival here we found the residents in a great state of excitement, for fear of a rising among the inhabitants, and especially the Mahomedans. All were leaving their thatched dwellings, and congregating in buildings with flat roofs not so liable to be set on fire. This panic has passed off, but it would be impossible to convey to you a correct idea of the state of deep anxiety that fills every mind. The district of Saharanpur has ever since been filled with a set of people called Gujars, who have plundered the largest towns, thirteen in number, and killed all who opposed them. The magistrate has caught many of these wretched people. Some fifty have been hung and the rest imprisoned; and three days ago more than a hundred of them were shot down in an attempt to plunder a town eight miles from Saharanpur. The city itself and the civil station are still safe, though several attempts have been made upon it. The magistrate has some five hundred armed men to aid in protecting it and in watching the jail. I forgot to mention that the release of the prisoners is one of the aims of the rebels, and this has been effected wherever they have obtained the ascendancy. These joining in with the Gujars—a class of low farmers, who in ancient times lived by plunder and were the terror of the country—are now spreading all over the country, in bands of several hundreds, making it impossible for any to travel with safety in some parts, or for the mails to be carried as in former days. It is now about three weeks since any letters were received from Agra, and it is six weeks nearly since we have been able to transact any business with the banks there, where our funds are kept, so that we shall soon be in the greatest distress for want of funds to supply the wants of the missionaries. Money is scarcely to be had at all here now, and as the natives will sell nothing without the ready money, thousands are suffering. Unless the way to Agra be soon opened, we know not what we shall do. Missionary work is at an end for the present. Every station, I may say, has been deserted for the present. The missionary of Rawal Pindi is at Murzee. Those at Lahor are in the fort. (The Sialkot missionaries are in the fort at Lahor also.) The stations at Jalandar and Lodiana are broken up for the present, and the native Christians gone to Lahor and Ambala. At Ambala they had to betake themselves to a church which was garrisoned. From Sabathu the missionary and family had to fly to the barracks at Kanowlie, a neighboring station. Theodore and the other native assistants have been managing re-

markably well at our station, carrying on the schools, and even preaching daily at the city church. Men with drawn swords have threatened to cut them down, and soon to destroy them all, and all our churches, yet they have gone on with a moral courage that is surprising, and when we have entreated them to come to us for safety, they prefer remaining for the present, and express the strongest confidence in the Divine Protection! Mr. Janvier and family, from Lodiana, are here; also, Mr. Caldwell from Rurki, as the garrison there is not now considered safe; Brothers Woodside and Herron remain at Dehra, as that station being close to this is comparatively safe, but their families are here, and they come up frequently in an evening, as the distance is short. When the country will be settled as before we know not, but we fear it will not be soon. Indeed, some think, that unless Providence interpose in a very decided and remarkable manner, they will not be able to hold the country, and in this case the most of us all must be sacrificed by the rebels. We begin to look death in the face, and in its most cruel forms, as we never did before; yet we are cheerful, and on the whole confident that the Lord will not give us up to the will of our enemies, but that he will overrule all these events for his glory, and the more rapid spread of his Gospel in India. At Delhi, a Baptist missionary and a missionary of the Propagation Society were among the first murdered. Brother Caldwell's mother-in-law, the wife of the late Rev. W. Thompson, for many years a missionary at Delhi, with her three daughters and son, were all murdered.

The British army, consisting chiefly of all the British soldiers that could be mustered, is now before the walls of Delhi, but they are comparatively few in numbers, and will not be able, I fear, to take that walled and fortified city, until assistance comes from other parts of India, or from England. The mutinous regiments in the city amount, some say, to 23,000, but probably they are not more than 12,000 or 15,000. They have possession, however, of the largest magazine in Northern India, and cannons of the largest size, and amongst them there are many of the native artillery, well trained to their use. The city is strongly walled—all the gates are well manned with cannon. Inside the city, the palace is strongly walled also; and inside the palace there is a fort, almost impregnable, so that many lives must be sacrificed in subduing the rebels, who will fight with desperation. If the British army now at Delhi be defeated, there will be no earthly hope for the safety of thousands in this part of India. But *the Lord reigns*. "More is He that is with us than all that are against us." *In Him is our hope*. I need not say, "pray for us," as I am sure every Christian in America and throughout the world will do this. Should the rebels murder us or take us prisoners, or make our dear children captives—which God forbid—as we would choose death for our children rather, we would ask our nation, the American Government, not to allow such horrid murder to go unpunished; though it is our prayer that even our murderers may be forgiven

of God through faith in Jesus. In the mean time, as there must be some thousands of American citizens in India, we think some war steamers should be sent out to their relief. It is a long time since we heard from any of our brethren of the lower mission, as the mails are stopped in that direction, but we hope they are still safe. Please mention to Rev. Dr. Durbin that we greatly fear the Rev. Mr. Butler has fallen in the general massacre at Bareilly, as nothing has yet been heard of him. How sad if his interesting mission has thus been nipped in the very bud! I trust, however, the Lord's people will not be discouraged. All will work together for good in the end, and these events may be the means of opening the way for the more rapid spread of the glorious Gospel.

Yours ever, in life or death,

J. R. CAMPBELL.

(From the Edinburgh Witness.)

LETTER FROM REV. DR. DUFF.

CALCUTTA, June 16th, 1857.

MY DEAR SIR:—Since I wrote last, things, instead of mending, have been getting worse and worse. Almost every day has been bringing us tidings from one quarter or another of fresh outbreaks, with their accompanying horrors and atrocities,—incendiarism, pillage, brutal violence, and savage massacre. The public journals will furnish you with abundant details of the most harrowing description, though many of the most loathsome and revolting kind have been purposely suppressed, to spare the agonized feelings of distant mourning friends. Really, if the demons of hell had been let loose, with no restraint on their Satanic fury, they could scarcely have exhibited villanies and cruelties more worthy of the tenants of Pandemonium.

The terrific outbreaks at Lucknow and Benares were put down by the almost superhuman energy of the handful of British officers and soldiers there, though not without the shedding of British blood. At other places, where there were no British soldiers at all, the temporary triumph of the rebels has been complete. At Allahabad only the fort has escaped, the native regiments having openly mutinied, killed nearly all their officers, and plundered or destroyed the whole property of the British residents. Being in military possession of the city, they have been indulging in excesses, the nature and extent of which cannot yet be fully known. But some of the details authentically brought to light are truly heartrending. One European family they caught, and, having stripped father, mother, and children, they chopped off their toes and fingers, tied them to trees, and burned them alive! Their treatment of any European females that have fallen into their hands has been too horrible to be expressed by me. Truly, God's judgments are awfully abroad in this land now. O that its British inhabitants at least would "learn righteousness!"

In my last I stated the successive panics which had seized the Christian inhabitants of Calcutta, and how these had all subsided when I wrote. Since then Calcutta has been in a state of alarm far exceeding anything that had gone before. While the atrocities in the northwest were filling people's minds with horror, an alarm was raised last week, in consequence of fresh symptoms of disaffection and mutiny among the native soldiery in this neighborhood.

Our great infantry station, Barrackpore, lies about twelve miles to the north of Calcutta, and on the same side of the river; our artillery station, Dum Dum, about four or five miles to the northeast. To the south is Fort William, and beyond is the great Allepore jail, with its thousands of imprisoned desperadoes, guarded by a regiment of native militia; not far from Allepore is Garden Reach, where the ex-King of Oude has been residing, with about a thousand armed retainers, the Mussulman population, generally armed also, breathing fanatical vengeance on the "infidels," and praying in their mosques for the success of the Delhi rebels. Calcutta, being guarded by native police only, in whom not a particle of confidence can any longer be reposed, seemed to be exposed on all sides to imminent perils, as most of the European soldiers had been sent to the northwest. In this extremity, and in the midst of indescribable panic and alarm, the Government began to enroll the European and East Indian residents as volunteers, to patrol the streets at night, &c. &c. Happily, the 78th Highlanders arrived during the week, and their presence helped to act so far as a sedative. Still, as the city was filled with armed citizens, and surrounded on all sides with armed soldiers, all known to be disaffected to the very core, and waiting only for the signal to burst upon the European population in a tempest of massacre and blood, the feeling of uneasiness and insecurity was intense. Many, unable to withstand the pressure any longer, went to pass the night in central places of rendezvous; numbers went into the fort; and numbers more actually went on board the ships and steamers in the river.

On Sabbath (14th), the feeling of anxiety rose to a perfect paroxysm. On Saturday night the Brigadier at Barrackpore sent an express to Government House to notify that, from certain information which he had obtained, there was to be a general rising of the Sepoys on Sabbath. Accordingly, before the Sabbath-day dawned, all manner of vehicles were in requisition to convey all the available European forces to Barrackpore and Dum Dum. Those which had been sent to the north by railway on Saturday were recalled by a telegraphic message through the night. But the public generally had not any distinct intelligence as to the varied movements; and even if they had, there would be the uttermost uncertainty as to the result. Accordingly, throughout the whole Sabbath-day the wildest and most fearful rumors were circulating in rapid succession.

The great roads from Barrackpore and Dum Dum unite a little

beyond Cornwallis Square, and then pass through it. If there were a rush of murderous ruffians from these military stations, the European residents in that square would have to encounter the first burst of their diabolical fury. It so happened, therefore, that some kind friends, interested in our welfare, wrote to us at daybreak on Sabbath, pointing out the danger, and urging the necessity of our leaving the square. And before breakfast, some friends called in person, to urge the propriety of this course. Still, I did not feel it to be my duty to yield to their expostulations. There were others in the square besides my partner and myself. Near us is the Central Female School of the Church of England, with several lady teachers and some twenty or thirty boarders,—the Christian converts' house, with upwards of a dozen inmates,—our old mission home, with its present occupants of the Established Church,—in another house, an English clergyman, with some native Christians, and in another still, the Lady Superintendent of the Bethune Government School and her assistants. If one must leave the square, all ought to do so; and I did not consider the alarming intelligence sufficiently substantiated to warrant me to propose to my neighbors a universal abandonment of the square. So I went on with all my ordinary Sabbath duties, altogether in the ordinary way.

Almost all the ministers in Calcutta had expostulatory letters sent them, dissuading them from preaching in the forenoon, and protesting against their attempting to do so in the evening. And though, to their credit, no one, so far as I have heard, yielded to the pressure, the churches in the forenoon were half empty, and in the evening nearly empty altogether.

On Sunday, at five o'clock P.M., the authorities, backed by the presence of the British troops, proceeded to disarm the Sepoys at Barrackpore, Dum Dum, and elsewhere. Through God's great mercy, the attempt proved successful. This, however, was only known to a few connected with Government House and their friends, so that the panic throughout Sunday night rose to an inconceivable height. With the exception of another couple, Mrs. Duff and myself were the only British residents in Cornwallis Square on that night. Faith in Jehovah as our refuge and strength led us to cling to our post, and we laid us down to sleep as usual; and on Monday morning my remark was, "Well, I have not enjoyed such a soft, sweet, refreshing rest for weeks past." O, how our hearts rose in adoring gratitude to Him who is the Keeper of Israel, and who slumbers not nor sleeps! Then we soon learnt the glad tidings that all the armed Sepoys had everywhere been successfully disarmed; and that during the night the ex-King of Oude, with his treasonable courtiers, were quietly arrested, and lodged as prisoners of state in Fort William.

June 18, 1857.

From various parts of the country, tidings of fresh atrocities continue to reach us. Numbers of the mutineers who escaped, and

of disbanded Sepoys, are scouring the country in all directions, committing the most fearful ravages. The great highways are impassable except to British troops, more especially in the northwest. The telegraph lines have been broken down, and the very posts cut to pieces in so many places that all communication by that boasted instrument of modern civilization is at present at an end on this side of India. Almost all business is at a stand, communications with the interior, both by land and water, being so interrupted and insecure; the price of rice and other articles of food has risen enormously. At one time last week Company's paper, or Government securities, fell to forty per cent.! One feels as if amid the very throes of the dissolution of empire. And yet my own confidence that the Lord will mercifully interpose for our deliverance remains unshaken.

As regards Calcutta, after the imminent danger from which we escaped on Sabbath was known to be over, people's agitated minds enjoyed a temporary respite from alarm. On Tuesday, however, fresh discoveries began to be made, which clearly showed that if all went to sleep, it would be on the brink of a volcano ready for an eruption. The secret assemblages of the Mohammedans in different parts of the city, often prolonged throughout the whole night, and the vast quantities of gunpowder and of arms of all descriptions sold to them at high prices in the bazaars, would alone be enough to re-awaken all our anxieties. And then, for months back, there has been a constantly augmenting undercurrent of mysterious feeling and expectation connected with the 23d June next—the *centenary day* of the battle of Plassey, which first laid the foundation of our empire in India. This celebrated battle, and in its unparalleled consequences the most momentous, perhaps, in the annals of time, was fought on the 23d June, 1757. And the impression has long taken strange possession of the Indian mind—alike Hindu and Mohammedan, that the “Company's Raj,” or empire, as they call it, was to last exactly *one hundred years*—in other words, that at the end of a hundred years from its commencement on the plains of Plassey, it was destined suddenly to terminate in a terrible overthrow. And in the minds of an ignorant, superstitious, fanatical people, a strong impression of this sort at last assumes the form of an absolute, undoubted certainty; and there can be no doubt whatever, that a firm belief in the doomed downfall of the British power about this time, has given a sharper edge to the murderous determination of the Sepoy mutineers, while it helps to account for the all but universality of their desperate designs.

The fall of Delhi, the once proud metropolis of the Indian Mohammedan empire, where literally, in the language of Milton,

“The gorgeous East, with richest hand,
Shower'd on her kings barbaric pearls and gold,”

the fall of such a city into the hands of the mutineers was a sad blow to the prestige of British supremacy. Benares, the sacred metropolis of Hinduism, was within a hairbreadth of falling into

their power; indeed, its escape seemed like a miraculous interposition of Providence. An intelligent writer in that city, in a letter dated the 14th inst., says: "The more I look on the past, the more I wonder at our preservation. Had any mistake occurred—had a gun missed fire, or had the villains done anything but what they did—we should all have been cut off to a man, and the whole city would have fallen into their hands." And when we think that all the British were saved from a cruel death, and the city from destruction, by the sudden and opportune arrival of a small company of only 180 British soldiers, with a commander animated by the spirit and energy of a Clive, the deliverance does seem markedly to be the doing of the Lord, and marvellous in our eyes. I know nothing comparable to it, except some of the miraculous deliverances recorded in the Old Testament history. Still, in the estimation of the natives, the all but desperate state of our affairs at Benares has given a shock to their confidence in the stability of British power next to that of the fall of Delhi.

But, as the most conspicuous symbol of the rise, progress, and supremacy of British power, the eyes of all natives have at all times been turned towards Calcutta. Delhi was the capital of Mohammedanism, Benares of Hinduism; but Calcutta is pre-eminently the capital of the British. Originally a small, insignificant fishing village, it was little else than an assemblage of mud huts, the abodes of the native servants of the East India Company's Factory, when the battle of Plassey was fought only a hundred years ago! It is therefore absolutely the growth of British power and commercial industry. In fact, by all learned and intelligent natives, it has all along been regarded as a purely British city, in the sense in which they regard Delhi a Mohammedan and Benares a Hindu city.

If Delhi be a city of Mohammedan mosques, and Benares of Hindu temples, Calcutta has long been noted as a city of British palaces. From all this it is easy to infer if the actual fall of Delhi, and the all but actual fall of Benares, gave such a shock to the supremacy of British power, how much more tremendous a shock the actual, or all but actual fall of Calcutta would give to it! That it has already, through God's providence, escaped more than one threatened fall, is now undoubted. And it is matter of adoring gratitude, that there is now a reasonable hope, through the same merciful interposition, of its escaping a still more disastrous and consummating fall. It has been previously stated that early on Monday morning the ex-King of Oude and his treasonable crew were arrested and safely quartered in Fort William. Since then various parties connected with the Oude family, and other influential Mohammedans, have been arrested; and on them have been found several important documents, tending to throw light on the desperate plans of treason which have been seriously projected. Among others has been found a map of Calcutta, so sketched out as to divide the whole of the town into sections. A general rise was planned to take place on the 23d inst.,—the anniversary of the battle of Plassey. The city was to be taken, and the "Ferin-

ghi Kaffirs," or British, and other Christian inhabitants, to be all massacred. Hereafter, parties who swore on the Koran, and proved that they had taken an active share in the butchery and pillage of the Europeans, were to have certain sections of the town allotted to them for their own special benefit.

All this, and much more of a similar sort, having been thus timeously and providentially revealed, the authorities have been aroused to fresh energy, and the adoption of more effective precautionary measures. Guns have been planted in some of the more dangerous neighborhoods, as well as small companies of British troops. At night the streets are perambulated by bodies of armed horsemen. Places of rendezvous have been appointed in case of a sudden outbreak in any quarter. All Europeans who could not get arms have been liberally supplied from the Fort Arsenal. In fact, we have at this moment all the strange and conflicting sensations of citizens in a state of active siege, with this additional aggravation, that while we are surrounded with enemies from without, there are tens of thousands of them prowling about in the very midst of us. The result of all such energetic measures may be, that, through God's blessing, we shall escape the intended extermination. And if so, then shall a new song of deliverance be put into our lips, the Lord to magnify.

19th, 4 o'clock P.M.—Two hours hence, and our homeward steamer-mail closes; and, notwithstanding the reported fall of Delhi, it will be, in all respects, perhaps the heaviest that has ever left India for the British shores. It is no longer anxiety about the fate of a campaign or battle, but about the fate or possible loss of an empire, and that, too, one of the mightiest and most glorious under the sun.

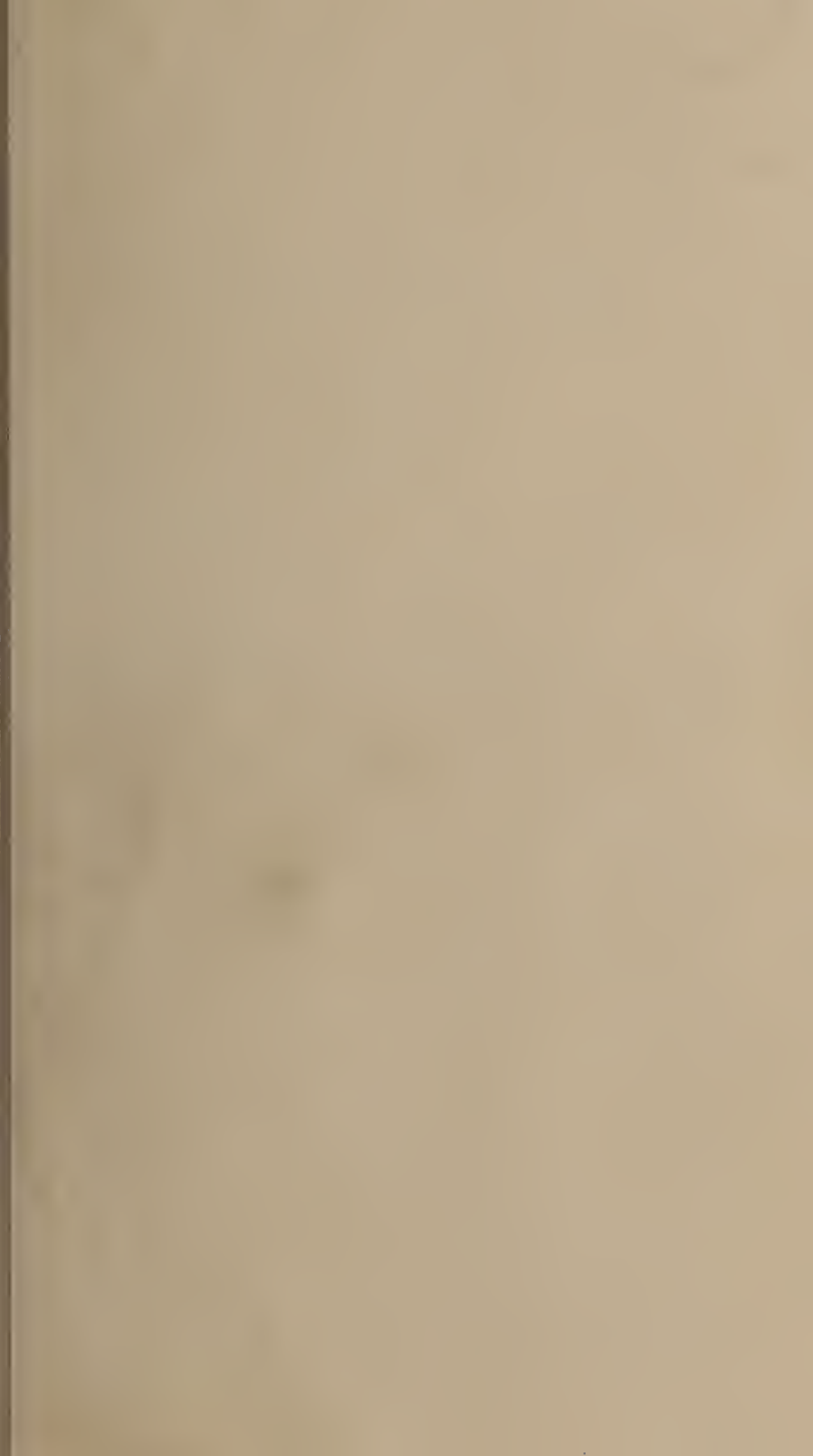
This letter I kept open purposely till now, in the hope of having to convey to you authentic intelligence of the fall and recapture of Delhi. But though there are endless rumors afloat on the subject, and these, as to their main substance, are believed, Government has not yet received reliable intelligence regarding it.

The reports which, as to their substance, are gaining credit, are to the effect that a great battle was fought outside Delhi, which is a fortified city,—that the rebels were defeated and driven into the town with great slaughter, and the loss of twenty-six guns,—and that afterwards the city itself was taken, twenty or thirty thousand being slain, while the casualties among the British were also very heavy.

This is the substance of the *reports* which have gained credence in circles usually the best informed; and I give them merely as such. But even success in *such* a warfare is beyond measure deplorable. O, how ought our prayers to be redoubled that the Lord might arise and grant unto us a great deliverance! Well may we repeat and say "Amen" to every confession and petition in Daniel's notable prayer! For surely we are in the midst of events the most humbling and solemnizing.

Yours affectionately,

ALEXANDER DUFF.



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